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Intellect
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Intellect Is an Addiction for You.

It is interesting to watch the gradual change that comes over a visitor who is fortunate enough to be able to visit Shri Maharaj over a minimum period of, say, 10 to 15 days. Almost invariably the visitor, assuming, of course, that he is a genuine 'seeker' and not someone who has come to test Shri Maharaj's learning or to show off his own — on his first visit is very over-extensionistic that he does not have the patience to sit still and quietly absorb what is being said; he is ready with his questions even before Shri Maharaj has finished talking (or the translation completed); if he has understood the point, he is so keen to show it that he must paraphrase it in his own words, and then he expects a commendation from Shri Maharaj!

It is impossible to anticipate a reaction from Shri. Maharaj in such cases. Generally he is very patient for a while; but sometimes, perhaps when he apprehends the nature of the visitor, he can be very brusque, and he would ask the visitor to sit in a corner for the first five or six days, and listen without uttering a single word: or he might even say that he had not understood the point at all! Gradually, when the visitor settles down and curbs his impetuosity into a certain quietude which would enable him to be appropriately receptive to the finer, subtler meaning of Shri. Maharaj's words, his whole attitude changes, and when, later, Shri Maharaj invites questions and there is no response from this visitor, Shri. Maharaj, remembering his earlier effervescence, would gently pull his leg and ask him what happened to all those questions which kept popping up earlier.

An average visitor, a genuine seeker, thus quickly settles down to 'receive' what

Shri Maharaj is offering, ~~but~~ but, sometimes, there are other visitors, also genuine seekers, who are not able to settle down quite so easily. They seem to settle down, — obviously make efforts to do so — but suddenly their deep restlessness erupts into questions as if there is an intellectual barrier which prevents Maharaj's words being quietly absorbed. ~~For such specific cases may be mentioned.~~

In one such case, the visitor ~~repeatedly~~ went out of his way to repeatedly assure Shri Maharaj that he was not crossing swords with Shri Maharaj at all, but, indeed, what Shri Maharaj had said was so fascinatingly tempting that he would have loved to be able to accept it without any question but that would not be honest because the doubt would remain! Shri Maharaj assured him that he did not doubt his sincerity or his intentions but told him that he would have to give up the 'drug' to which he had become addicted before he could be in a position to receive anything of ~~the~~ spiritual nature. The visitor was shaken to the marrow when the Shri Maharaj used the words 'drug' and 'addiction'. But, before he could protest that he was not addicted to any drugs, Shri Maharaj continued:

"Intellect is ~~not necessary~~ essential to understand material knowledge and is also necessary to a certain extent to understand spiritual knowledge up to a point. Thereafter, what is needed is not merely intellect but a substantial portion of intuitive capacity to go with a certain much smaller portion of intellectual capacity. It is this intellect — mental intellect — to which you have become addicted. What you ~~must~~ need is to be rid of this addiction so that the intuitive intellect can take its place and create a receptivity for what I am saying.

"A puppet can only react to stimuli imparted by the puppeteer, but sentient beings have the capacity to not only to react to stimuli — which is what happens

generally — but also to act directly. The kind of receptivity you need is obtained when ~~you do not react~~ there is no reacting to stimuli but you being open to consciousness without the intrusion of any individual personality.

"The trouble is that you think you, as an individual personality, are listening to what I am saying as an individual. ~~But you cannot listen to~~ what ~~I am saying~~ is being said is being said not by me as an individual but by Consciousness which has no shape or form. The listening, too, must be done by consciousness, without the intrusion of any ~~imaginary~~ obstruction in the form of an imaginary individual.

"Is it possible for you to have any questions at all, if you were not conscious?; would it be possible for me to talk to you if I were not conscious? In the absence of consciousness, who could talk and who could listen?"